THE LUTHERAN Witness

Official Organ of the Evangelical Lutheran Synod of Missouri, Ohio and Other States

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Suffer the Little Children to Come unto Me
Two of the 22,000,000 Nigerians of West Africa

The little ten-year-old on our front page is taking care of one of twins of a Christian family. Heathen natives slay all twins immediately after birth.

Members of the Berlin Missionary Society, according to a report printed in the *Christian Century,* have received official permission to resume their work in the Union of South Africa, which is the largest field formerly served by the Society.

The University of Hungary conferred the degree of Doctor of Theology on Dr. Abdel Ross Wentz, president of the United Lutheran Church's theological seminary at Gettysburg, Pa. Dr. Wentz received the degree at the late Lutheran World Federation meeting at Lund, Sweden.

The European Relief Committee of Zion Ev. Lutheran Church, Milwaukee, Wis., to date has sent over 400 packages of food, clothes, Bibles, devotional books, hymnbooks, and catechisms abroad. Many letters of thanks have given eloquent testimony of the gratitude with which these packages are received. Ministering to the needy in Europe has given the ladies of the committee much satisfaction and happiness.

Five Generations at Mount Clemens, Mich.

All are members of Trinity Church, the Rev. W. J. Junke, pastor. Seated: Mrs. Louisa Foss, age 93; standing, l. to r.: Mrs. Mary Koehn, 68; Mrs. Adele Volkenant, 46; Mrs. Betty Koltys, 20; Karen Koltys, 4 months

Secretary Fonger on his return to Manila six months ago found that whenever natives learned that a shipment of Scriptures in their native tongue had arrived, they pounded on the doors of the Bible House at six o'clock in the morning in their eagerness to secure copies before the supply was exhausted. — *Bible Society Record.*

The first Baptist grade school in Kentucky was opened on Sept. 8 at Louisville under the auspices of the Parkland Baptist Church. According to the pastor, the Rev. H. Leo Eddleman, there were thirty pupils enrolled in the Kindergarten last year, and present plans call for the addition of one grade each year until the complete grammar school course is established. Another Baptist congregation in Louisville, the Eighteenth Street Baptist Church, maintains what is said to be the only Baptist high school in the United States.

More than ten percent of the 315 communicants in Immanuel Ev. Lutheran Church, Orange, Calif., according to Pastor Victor L. Behnken, have exceeded the Scriptural "three score years and ten." Among the thirty-four between the ages of seventy and ninety-three are two nonagenarians, twelve octogenarians, and twenty septuagenarians. Seven couples during the last year observed wedding anniversaries ranging from fifty-third to fifty-eighth.

The Rev. Norvel G. Hegland, according to the *Lutheran,* recently became pastor of the first air parish in the western part of the United States. Pastor Hegland serves five congregations in South Dakota, some more than one hundred miles apart, and many more preaching places. A Piper supercruiser, the gift of the State Young People's Luther League of the Ev. Lutheran Church, conveys the pastor to the various points in his 5,500-square-mile parish. Two trailers, the larger furnishing living quarters for the Hegland family, the smaller serving as a study and counseling room, are shifted from place to place as the pastor moves around in his parish.

Pictures from Panama in this issue are the work of Mr. John Flatau, official photographer of the Republic of Panama and a member of our Lutheran Church.

In San Antonio, Texas, our Church maintains seven Lutheran day schools. Two include kindergarten and junior high school; one, elementary and junior high school; one, kindergarten and elementary grades; and three have kindergarten only. One of the latter group serves Spanish-speaking children. A four- by six-inch advertisement in a recent issue of the *San Antonio Light* brought these schools to the attention of the public.

A Thrill for Second Graders from the City

Pupils of St. Paul's School, Fort Wayne, are made acquainted with community life. This year they have visited a bakery, a historical museum, the county infirmary, and the Lutheran Convalescent Home, and here the Rahdert farm

Another religious hoax is being perpetrated on simple people in Czechoslovakia, where 100,000 Roman Catholic pilgrims have been brought to a small village near Nitra, Slovakia, where three shepherd girls are reported to have seen apparitions of the Virgin Mary. Despite the fact that none but the girls affirm they saw the new vision of the Virgin, regular pilgrimages to the site began, and an altar has been erected. Should we wonder that Christianity is brought into disrepute by such methods? — *The Watchman-Examiner.*

Our Synod's Board of Support and Pensions has called the Rev. Edwin A. Sommer of Beardstown, Ill., as Associate Executive Secretary. Originally the secretarial work of the Support Fund and of the Pension Fund was performed by the present Chairman of the Board, Pastor F. G. Kuehnert, while he served his congregation at Crystal Lake. This arrangement was continued until 1942, when Pastor Kuehnert was made full-time Secretary. Now the rapid expansion of the work connected with the administration of these funds necessitated the appointment of an additional full-time member on the staff. G. V. S.

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THE LUTHERAN Witness

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Editorial

False Prophets

The Introit for the Eighteenth Sunday after Trinity has the prayer: "O Lord, let Thy prophets be found faithful." The Church needs faithful ministers who will serve their flocks so that they may be enriched "in all utterance and in all knowledge, confirmed in the testimony of Christ, and come behind in no gift" (Epistle); ministers who will preach both the Law and the Gospel (Gospel). Then there will be "peace within Thy walls and prosperity within Thy palaces" (Gradual), and the faithful will say rejoicingly: "I was glad when they said unto me: Let us go into the house of the Lord." For this grace and blessing both pastors and people need to pray diligently (Collect):

O God, forasmuch as without Thee we are not able to please Thee, mercifully grant that Thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ, Thy Son, our Lord. Amen.

W. G. P.

The Adult Bible Class

We are again calling attention to the adult Bible class, because at the recent Centennial Convention of our Synod at Chicago a resolution was adopted inaugurating Synod-wide Bible study. Our Synod thereby again went on record to emphasize the importance of having a well-indoctrinated laity. But resolutions are useless if they are not acted upon. Our people should read and study the Bible, not because our Synod has passed a resolution that they should do so, but because God asks them so to do. They should read and study it for their own spiritual welfare and also that they may be doctrinally well informed over against the many religious errors of our day. Says Paul: "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine by the sleight of men and cunning craftiness, whereby they lie in wait to deceive," Eph. 4:14.

Our Christians should read and study their Bible, first of all, in their home. Not only should they use the Bible for devotional purposes in the family circle, but the individual Christians should read entire chapters and entire books of the Bible. That, however, would not make the adult Bible class superfluous. Led by a teacher that has more Biblical knowledge that the average Christian, the adult Bible class can and will be a source of great spiritual blessing. It is a pity that many in our churches fail to recognize this. According to our latest statistics, only one tenth of our communicant membership attends Bible classes, including those classes attended by children just confirmed. We well know that some of our members on account of age or infirmities, or because of household duties, as in the case of mothers with small children, cannot be expected to attend the Sunday morning Bible class. But hundreds of others can. Some products are advertised with a guarantee that if they do no good, they should be returned and the money will be refunded. The Word of God is not such a product. It will, according to the Lord's own promise, always prove to be a blessing. Let there be many who this fall will enroll in their congregation's adult Bible class.

J. H. C. F.

Some Good Reason for Religious "Quarreling"

If there is a silly criticism of the churches, it is that directed at "religious quarreling" by those outside the Church. The latest critic who, being neither Protestant nor Catholic, has taken it upon himself to declaim against "the quarrels of Christians" is George E. Sokolsky, who is of Jewish descent. In a column of recent date he "protests vehemently" (to use his own words) against Protestants who "quarrel" with Catholics about the right of transportation by State-owned busses to parochial schools. He calls that "being at each others' throats." In every way, Mr. Sokolsky is working up a temper about a very trivial "quarrel" — compared with some differences to be mentioned a little later. Certainly, one can differ on the interpretations of a constitutional question without being "at each others' throats." There are people in our Lutheran Church, Missouri Synod, who defend the use of school busses for the transportation of children to Catholic schools.

But there are some things, Mr. Sokolsky should know, which are worth "quarreling" about. For instance, we don't like to see a radiophoto of Mr. Myron C. Taylor sitting vis-a-vis Pope Pius as they are talking over Russia. With it, in the *New York Times,* a long cable letter telling about "American-Vatican effort to achieve international stability"; about Mr. Truman's suggestion "to place the authority and prestige of the Vatican behind steps on behalf of world peace that are expected to be taken by Washington in the near future." The President has heard from more than twenty million Americans the earnest plea that there be an end of these entanglements with a power which no American diplomat can match in finesse and whose goals and ideals are known to contradict the democratic American principle at some vital points. We hate to read the Vatican's interpretation of Mr. Taylor's diplomatic position as a "turning of the U. S. President to the highest spiritual authority in the world." So quoted in the special to the *Times* from a news agency "which often requests the news of the Vatican." This whole thing, from the first announcements of Mr. Roosevelt to the latest cable from Rome, reeks with the duplicity of politicians, and Mr. Sokolsky should know that we *have a quarrel* with that kind of dalliance with a power that is crushing out the four freedoms in Spain.

G.

Another Quarrel, Not of Our Making

It never fails — any anniversary, any celebration of Lutherans that is apt to engage the attention of the general public becomes a reason for Roman Catholic attack on Martin Luther. The great Luther centennials are, of course, the prime occasion for such onslaughts on the Reformer's life and character. They culminated in the period of the quadricentennial, 1883, when a number of colossal "Lives" of Luther, written by Jesuits and tremendously documented in footnotes, made out the leader of the sixteenth century Reformation as a hard drinker, a man of unclean mind, and probably possessed by the devil. The crowning piece of biographical perversion was the book by Paul Majunke, a German church politician, in which the death of Luther is ascribed to an act of his own hand. Even decent Catholics deplored this defamatory screed, and they have not quoted it since it appeared in the early eighties. But let Lutherans celebrate nation-wide some centennial or other important anniversary, and Roman Catholic typewriters begin to click out the story of Luther's attacks against the revolting peasants (and say not a word about his denunciation of the oppressive barons), and quoting some tough sayings of the old Saxon from his *Table Talk*. Pretty soon little penny tracts and five-cent pamphlets appear in the literature racks of Catholic churches and colleges in which the depravity of Martin Luther is described for the benefit of the American public. Here the Missouri Synod celebrates its 100th anniversary, and we find widely circulated a statement about Luther to which our attention was first drawn by the Rev. Fred W. Hess of Stockton, Calif. It reads thus: "But it is to be remembered that the cardinal Christian doctrine of the Forgiveness of Sins has in various times and places been so misused and misunderstood by *soi-disant* Christian leaders as to expose them to either one or both these charges. Luther, for example, attacked the sale of indulgences as practiced by the Roman Church in his day as being the substitution of a commercial transaction, disguised under ritual forms, for Christian repentance, while at the same time, with his own interpretation of the Pauline Justification by Faith and his *Pecca Fortiter*, he laid himself open to the charge of treating morality as matter of indifference." It is certainly a late date even for a Roman Catholic to deny that in Luther's day the sale of indulgences was a purely commercial transaction, taking the place of Christian repentance. It is not Luther, first of all, but St. Paul who is the teacher of a justification by faith which has been denounced as immoral. Luther never gave the wicked advice, as quoted in the Latin phrase: "Go, and sin boldly!" And to call Martin Luther a *soi-disant* Christian leader — that is, a self-styled, pretended leader — is certainly a rare testimonial to an historical writer's judgment. A man whose life and work have been such as to be listed in the catalog of the British Museum Library in more titles than any person except Jesus Christ is hardly a "pretended" leader of men.

We are happy to note that the Missouri Synod at its convention resolved to inaugurate a Department of Public Relations. Our Church certainly needs a Voice. G.

Our Parish Schools and Their Teachers

In the July and August issue of *News Service*, published by our Board for Parish Education, a long list of new parish schools is given. Some years ago there were those who were filled with fear concerning the existence of our parish schools, believing that they were gradually on the way out. In recent years those fears have been dispelled; not fewer, but more schools. That is very encouraging. Not so encouraging is the fact that we are now suffering from a great shortage of teachers. For a number of years we at our St. Louis Seminary have been permitting not only students who had finished their third year, but also students who had completed only their second year, to take a year out in order to keep some of our schools alive. The profession of a Christian teacher is a high and noble profession. He is not laboring for the meat which perisheth, but for that which endureth unto everlasting life. Our boys and young men who can qualify should by their parents and pastor be encouraged to become teachers in our Christian schools by being prepared for that work in one of our teachers' seminaries, either at River Forest or at Seward. And our congregations ought to hold their teachers in high esteem, not only showing them due reverence and giving them moral support, but also by paying them a salary that is commensurate to the present high cost of living, for the Lord Himself says: "The laborer is worthy of his reward," 1 Tim. 5:18. J. H. C. F.

Sacrifices of Pastors and Teachers

Whoever reads the experiences of our Lutheran pastors and teachers of a century ago, and even of sixty and seventy years ago, will admit that these good men and their faithful wives made great sacrifices and endured many hardships. Some of these men and women had been brought up in comfortable homes, but cheerfully surrendered them in order to serve their fellow Christians in the forests and prairies of America. When reading of the primitive conditions with which these men and women had to contend, when thinking upon the self-denial which they had to practice, and then comparing with all this the many convenient parsonages, automobiles, and opportunities for their children which our pastors and teachers now enjoy, such comparison may suggest the question whether our pastors and teachers today are as saintly and as self-sacrificing as the fathers were. But at this place the saying holds good that "comparisons are odious." Just as we should not complain because our lot in life does not seem as fortunate as that of many another person, just so we should not criticize or think ill of a pastor or teacher who is enjoying the greater comfort, more conveniences, and brighter prosperity in earthly things than the fathers. These differences are made by God Himself. It is just as unreasonable to make unfair comparisons here as it is to cast up to our present Christians the fact that they do not perform the miracles which Elijah, Moses, Jesus, Paul, and Peter performed, and that they do not suffer imprisonment and burning at the stake. Let us rather thank God that at present our pastors and teachers are not forced to cut short their life and their usefulness by those almost inhuman sufferings, handicaps, and difficulties faced by the fathers. It is for us today to take to heart the admonition which God has given us through His Apostle when he writes: "The laborer is worthy of his hire." The members of our congregations are today to take to heart what is said in the Scripture concerning that which is due our spiritual guides, 1 Tim. 5:17: "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." S.

What About the Weather?

High temperatures, much humidity, little or no rain: such was the weather in the large portion of our country during the late month of August. For weeks, with little or no relief, man and beast were sweltering, and the growth of corn and fruits and vegetables in the fields and gardens

was retarded. As a result of the scarcity, real or imminent, prices have been increased. While the weather man at various times promised relief, yet his prognostications did not come true.

While the weather, good or bad, is a common topic of conversation among men, few people give any thought to its deeper significance. Weather is not a thing that just happens. The real weather man sitteth in the heavens. God, who created this world and who sustains it, also daily determines where and when His sun is to shine, His winds are to blow, and His clouds are to pour out their water. Says Eliphaz: "I would seek unto God, and unto God would I commit my cause; which doeth great things and unsearchable; marvelous things without number; who giveth rain upon the earth and sendeth waters upon the fields," Job 5:8-10. Says the Psalmist: "Whatsoever the Lord pleased, that did He in heaven, and in earth, in the seas, and all deep places. He causeth the vapors to ascend from the ends of the earth; He maketh lightnings for the rain; He bringeth the wind out of His treasuries," Ps. 135:6-7. "Thou, O God, didst send a plentiful rain," Ps. 68:9. In the Book of Amos the Lord is quoted: "I have withholden the rain from you, when there were yet three months to the harvest, and I caused it to rain upon one city and caused it not to rain upon another city; one piece was rained upon, and the piece whereupon it rained not withered," 4:7.

God gives or withholds rain for a purpose. Lev. 26:3-4: "If ye walk in My statutes," says the Lord, "and keep My commandments and do them, then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit." But, conversely, to those who disobey the Lord and walk in their own ways He says: "Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labor of the hands," Hag. 1:10-11.

At the time of writing it is reported that we shall likely have the smallest corn crop since 1936. This in turn will have its effects upon the supply and the price of meat. Also the fruits and vegetables of the gardens have been affected by the drought, and as the result of scarcity the prices have risen. Considering all this, it is well that we should remember the days when the Lord, a few years ago, gave us a great abundance of everything, but when we wantonly not only destroyed much of what the Lord gave us but when our farmers were actually paid to keep down production. Have we forgotten? The Lord has not forgotten. As the Lord is calling us to repentance — the Lord who "is merciful and gracious, slow to anger, and plenteous in mercy" — we may well contemplate the petition which Solomon included in his prayer at the dedication of the Temple, saying: "When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess Thy name, and turn from their sin, when Thou afflictest them, then hear Thou in heaven, and forgive the sin of Thy servants and of Thy people Israel, that Thou teach them the good way wherein they should walk and give rain upon Thy land, which Thou hast given to Thy people for an inheritance," 1 Kings 8:35-36.

J. H. C. F.

Protestants Should Note!

At one time the honor and reverence shown to the Roman Catholic clergy was so excessive that there was bound to be a reaction. We do not wish to repeat what volumes of history record, but we would remind our readers that today Roman Catholics still provide well for their clergy, honor them highly, and take every occasion to show them public respect and submission. On the other hand, in some denominations there is no little complaint that Protestants show very little respect and reverence for their clergymen. True, it must be remembered that there is a difference here among the denominations. There is a difference even in different congregations. We are glad to acknowledge that in the Lutheran Church there are many who esteem their pastors very highly in love for their work's sake, even as God has commanded His Christians to do, 1 Thess. 5:13. We also recognize that in the Lutheran Church, also in our Synod, there are many who appreciate what their pastors do for them and confess in word and deed that the servant of the Word is worthy of double honor, and therefore make proper provision for his necessities, 1 Tim. 5:17. But no one can deny that there are places and people who are remiss in this their duty and should be reminded of their obligations. The pastor may hesitate to call attention to these matters. The elders in our congregations should examine into these conditions and make sure that the congregations which they serve are doing their duty in this respect.

This is a brief reminder, but wonderful will be the results if everywhere our congregations do their duty in this respect.

S.

A Synod-Wide Bible Study Program

Among the memorials which make the volume of *Reports and Memorials* a book of permanent value to those fortunate enough to own a copy was the report of a council on Bible study organized by the Board for Parish Education, which culminated several years of hard thinking and planning in a proposal bearing the heading at the top of this editorial. The floor committee brought in a report which was adopted by the convention with great enthusiasm. Briefly — Synod urges all congregations to make a careful survey of Bible reading and Bible study in its midst; suggests the organizing of Bible classes in sufficient number for adolescents, young people, and adults; Sunday morning Bible classes are recommended as a department of the Sunday school; teachers of Bible classes are urged to use practical and tried methods; the increased use of the Bible itself in private and family devotions is recommended; included in the effort are to be all agencies of Christian education; and the establishment of Lutheran Bible institutes throughout Synod wherever possible is advocated. To bring about this advance movement in Bible study, all boards of parish education are encouraged to aid in the establishment and expansion of Bible classes, of teacher-training courses, "promoting Bible reading, through workshops, conferences, Sunday school institutes and associations, and such other means as may prove practicable and helpful." The Lutheran Laymen's League, the Lutheran Women's Missionary League, and the Walther League are asked to make their contribution towards this program. The entire proposal being motivated by the conviction that success in achieving the objectives of Bible study "must come as a special blessing from our gracious God."

In his proposals for a true Centennial thanksgiving lasting through the years, Dr. J. W. Behnken in his address in Soldier Field listed among other things: "Bible classes on all age levels — a paramount duty of the Church."

As space allows, the LUTHERAN WITNESS will offer contributions in the promotion of this important endeavor.

G.

Are Our People at Home in the Bible?

By O. E. FEUCHT, Secretary for Adult Education

In a youth camp of our Church, attended by 188 young people, a Bible-reading poll was taken. Of this number, 57 had not read the Bible from January to August, 52 had read it only occasionally, 48 more, while reading it occasionally, had not read it in the two weeks preceding this poll. Only 31 had read the Bible within the two-week period before they came to camp. These young people were the leaders of their churches. Their church attendance per capita averaged 64.4 times during the year, and their Communion attendance per capita for the year was 7.8 times. By all usual measuring devices these young people would rate as good Lutherans. They were interested enough to spend two hours of each vacation day listening to Bible lectures.

Another survey includes 260 young people attending four summer camps. To the question "Do you read your Bible every day?" 69 answered "yes" and 189 said "no." To a second question, "Have you ever read the entire Bible?" 44 answered in the affirmative and 216 in the negative.

One would expect members of the Bible Church to be rather interested in Bible classes. But here, too, the facts are disappointing. Hardly more than 8 per cent of the communicant members of Synod attend a Bible class. Many large churches have only fifty per cent of their confirmed young people in Bible classes. The church which has even 30 per cent of its communicants in Bible classes is the exception rather than the rule. Such churches are few and far between. But particularly in the large Lutheran centers the Bible class enrollment is much out of proportion to church membership and far below the pattern which we find in other Protestant bodies. In some denominations it is not uncommon to find a Bible department for young people and adults with an enrollment as large as that of the children's departments in the Sunday school. This should be normal since the number of persons in the age brackets above fifteen far outnumber the number of persons under that age in the average church. It appears that the largest and best classes are on the frontiers of Synod and that Bible classes are weakest where Synod is numerically strongest.

A member of a District board of education on the West Coast reported to the last convention of his District: "The sharpest decline in enrollment is between the Senior Sunday school class and the Junior Bible class. Here there is a loss of about 75 per cent. . . . Three out of every four of the newly confirmed fail to continue their education in the Word of God at the most impressionable age in their lives!"

A director of education on the East Coast maintains that in one sense we are the Bible Church, but in another sense we are only the Catechism Church; since our people are not at home in the Bible and seem to have so little desire to learn the Word of God. He says: "Tragically enough, too few Lutherans are students of the Bible."

The Colorado District Board reports: "The enrollment in our Senior and Junior Bible classes in comparison with membership stands at a lamentably low figure, 8.8 per cent. Going to the Bible class sessions, we find that the majority of students are unable to find a passage in the Bible without referring to the index. Frequently, when our members enter into religious discussions with other Protestants, they are bewildered by their knowledge of the Bible, quoting chapter and verse."

This was confirmed by a Minnesota survey made in the seventh and eighth grades of a number of our parish schools. In a religious-knowledge test the lowest scores were found in the ability to locate a Bible verse in the Scripture and ability to quote Scripture. A Milwaukee parish school found similar facts. A Detroit teacher reports on Bible study in a flourishing church — but, alas, the figures are disappointing to pastor, teacher, layman.

One of our chaplains has reported his observations while serving in the armed forces. After listing many things to the credit of Lutheran laymen in the Army he lists the following on the debit side: "Did not respond to Bible classes. Were not particularly active as personal evangelists, except to the extent that they might invite known Lutherans to attend services with them. Had no definite system of giving. Few read the Bible daily."

But perhaps the best way to get an answer to our question is to ask our friends and to look about in our own homes. Check up on yourself. How much time did you spend last week with your Bible in quiet reading and personal meditation? We must admit that the majority of the Bibles in Lutheran homes are seldom read.

Lutherans, too, are creatures of the time. The whole tempo of our age makes meditation difficult. As long ago as 1931, Dr. C. E. Jefferson, writing for the American Bible Society, addressed some trenchant words to American Christians on Bible reading. He wrote: "Why should children read a Book which their parents constantly ignore? Why tens of thousands of well-meaning religious people should habitually neglect it is a question which leaves one baffled and dazed." And read twice these penetrating words: "The Christian church is doomed if church members cease to search the Scriptures; and non-Christian nations will never find the path which leads to life without the guidance of the prophets and apostles and the Prince of Glory."

The American Bible Society has now found it necessary to add a fourth department, one on the Promotion of *the Use of* Scripture. This is significant!

A theological professor at a recent conference on the use of the Bible said: "The bushmen of New Caledonia know whole Gospels, but our American youth is ignorant of the Bible. What a tragedy if we should ever have one whole generation without the Bible." Then he added: "That gap we have now!"

In a Bible survey made in a Midwestern city by members of a Lutheran Bible class the question was put: "Do you read the Bible daily, occasionally, or not at all?" The vast majority in politeness answered "occasionally," many were honest enough to say "not at all," and only a very small number were daily readers. (Incidentally the canvassers left a penny portion of the Scriptures at every home.)

These reports from many parts of the Church and by competent observers give us evidence that should stir our thinking, cause us to make our own investigations, and make plans for positive, remedial action.

Early in 1947 the Board for Parish Education appointed a twenty-six person Council on Bible Study. Before it was a long-range Bible Study Project to bring about improvement in Bible reading and study. Its proposals were given the official approval of our Synod at its Centennial Convention. Our readers will hear more about this program.

A Meditation by John Gerhard on Holy Communion

Translated by CHAPLAIN ARTHUR C. PIEPKORN, Carlisle Barracks, Pa.

EDITORIAL NOTE. — In celebrating the Centennial of our Synod, we must not overlook the influence exerted upon the founding fathers by John Gerhard (1582 to 1637), the archtheologian of the Church of the Augsburg Confession, no less by the slender volume containing his deeply spiritual *Holy Meditations* than by his more scholastic and voluminous *Theological Commonplaces* (*Loci*). As a Centennial tribute to this perennially modern doctor of the Church we present from his *Holy Meditations* a free rendering of Chapter XIX, "Of the Mystery of the Supper of the Lord," prepared for the LUTHERAN WITNESS by Chaplain (Lt. Col.) Arthur Carl Piepkorn.

True wisdom consists not in prying, but in marveling.

In the Holy Supper of the Lord there is placed before us a mystery which must inspire fear and call forth adoration, for therein is the treasury and the storehouse of divine grace.

We know about the tree of life planted by God in Eden, whose fruit would have preserved our first parents and their children and their children's children in the bliss of the immortality with which they were endowed at creation. But there was also placed in Eden the tree of the knowledge of good and evil, which was likewise planted by God for their salvation and life and for an exercise in obedience. The latter tree, however, became instead the occasion of death and damnation, when those unhappy forebears of our race followed Satan's evil guidance and their own unlawful desires. But here in the Holy Sacrament there is again provided a true tree of life, a lovely tree, whose leaves are for the healing of the nations, whose fruit is unto everlasting life, and whose sweetness takes away the bitterness of every evil, even of death itself.

To the Israelites was manna given, that it might be a heavenly food for the feeding of men's bodies. Here, however, is that true manna that came down from heaven that it might give life to the world. Here is the bread of heaven and the food of angels, of which if a man eat he shall never more hunger.

The Israelites had their Ark of the Covenant and their mercy seat, where they could hear God talk to man face to face. Here is the true ark of the covenant, the most holy body of Christ, in whom are hid all the treasures of knowledge, wisdom, and understanding. Here is the true mercy seat in Christ's blood, by which we are made acceptable in God's Beloved.

Here is the true gate of heaven and the stairway of angels, for is heaven greater than He that is in heaven? Is heaven more closely linked to God than His body and the human nature which He has taken upon Himself? Heaven is God's throne, but in the human nature, which Christ took upon Himself, the Holy Ghost reposes. God is in the heavens, but in Christ there dwells all the fullness of the Godhead. Great indeed is this unfailing pledge of our salvation, than which God possessed nothing greater that He could have given us, for what is greater than God Himself? What is as intimately united with Him as His human nature,

The Section for Doctrinal Discussions at the Meeting of the Lutheran World Federation (see the preceding issue of the "Witness," p. 298)

Seated to the right of the center aisle are: In the front row, second from the left: Prof. Andres Nygren, who prepared the doctrinal essay "Confessing the Truth in a Confused World" and who was elected president of the Lutheran World Federation; fourth from the left: Dr. Abdel Ross Wentz, president of Gettysburg Seminary and chairman of the section; farther back, to the right, between the two columns: Pastor Hans Asmussen, Chancellor of the EKiD; in the row behind him, the last to the right: Dr. F. E. Mayer. Seated to the left of the center aisle at the right-hand end of the first row: Archbishop Erling Eidem of Sweden, who was acting president of the Lutheran World Convention after Bishop Marahrens' resignation

First Class of Young People Confirmed in Canal Zone
In the center, Pastor Alvin E. Wagner

which He has associated with the Most Blessed Trinity and made the treasury of heavenly benefits? What is as intimate a part of Him as His body and His blood? Since, however, He refreshes us miserable earth-bound creatures with this truly heavenly nourishment and makes us partakers of His own nature, how shall He refrain from making us partakers of His grace as well? For who has ever yet hated His own flesh? How, then, could the Lord disdain us, whom He has fed with His own body and His own blood? How could he forget them to whom He has given His body as a pledge? How could Satan ruin us who have been refreshed with heavenly food that we might not fail in the fray?

Christ holds us dear because He has bought us dearly. He holds us dear because He feeds us with costly and precious food. He holds us dear (Lat. *caros*) because we are His body (Lat. *caro*) and His members. This is the one panacea for every ill of the soul; this is the medicine of immortality. For what sin is so great that the sinless body of God does not expiate it? What wound struck by sin is so deep that the life-giving body of Christ does not heal it? What offense is so deadly that the death of God's Son does not annul it? What fiery darts of the Evil One are so lethal that they are not put out in this fountain of divine grace? What stains of conscience are so great that this blood does not wash them away?

The Lord went before the Israelites in a cloud and in a flame. Here indeed is no cloud, but the Sun of Righteousness Himself, the ever-present Light of our souls. Here is felt not the fire of God's wrath, but the burning ardor of His love, which never departs from us, but abides with us.

Our first parents were put in Eden, that sweetest and most fragrant of gardens and a forecast of eternal bliss, that, thus surrounded with the evidence of God's kindness, they might render the obedience which they owed their Creator. Here Eden is outdone, for here the creature is satisfied with the body of its Creator. In the blood of God's Son the penitent conscience is cleansed. With the body of Christ the members of Christ, their Head, are nourished. Divine and heavenly is this banquet at which the soul is fed. The holy body of God, which in the unity of His person the angels adore and the archangels venerate, before which the celestial powers tremble and which the heavenly virtues worship, is become our spiritual food. Let the heavens rejoice and let the earth be glad, but more than they let my faithful soul exult, to which gifts so great and so wondrous are meted out.

We Enter a Second Century of Missions

By F. C. STREUFERT, Secretary of Missions

III

The story of our missions in North and South America and of the advance of our missions in the foreign lands was briefly told in previous issues of the LUTHERAN WITNESS. In this chapter we shall return to the sphere of missions closer to our shores, missions which now merit special consideration.

"Answering the Call of Strangers at Our Doorstep"

As we study the various groups which constitute our nation, we think of those souls which call for special attention and which are of special interest. Among these groups of missions we consider

Missions to the Deaf and the Blind

Light for Bartimaeus and His Brethren. Bartimaeus, the blind man whom Jesus healed, has impressed us with the fact that we must give light to his brethren, to the blind and to the deaf, in their affliction. We may not be able to restore their sight nor let them hear or speak, but we can give them the light of the Gospel for their souls. For over fifty years we have been conducting missions among the deaf and for about twenty years among the blind. The Board of Missions to Deaf and Blind reported that we have twenty-two missionaries serving the deaf, many of them also visiting the institutions for the deaf in our land. Six new missionaries have been called into the work in the past triennium. Training for workers in this field is provided at our seminaries in St. Louis and in Springfield.

Serving the Canal Zone
The Rev. Alvin E. Wagner and the Rev. Elijah Trottman, pastor of Bible Truth Church, who has expressed full agreement with the teachings of our Church, and is contemplating affiliation with our Synod, together with his congregation

Our work among the blind has been

Mothers with Their Twins — Nung Udoe, Nigeria
All children shown have been saved through the Christian Gospel, since heathen superstition demands the killing of all twins

chiefly conducted through the publications for the blind, the *Lutheran Messenger* in Braille, as well as the *Lutheran Herald* in the Moon type. In Chicago we have a circulating library of 800 volumes for the blind, which include hymnal, catechism, prayer book. Present statistics show that there are 786 blind persons in the Synodical Conference. There are 75 blind children living in 17 States, of whom 21 are below six years of age.

The convention commended the Board of Missions to the Deaf and Blind for the consecrated work done. The Board, after more than 20 years of faithful service, requested not to be considered for re-election. To conduct the work more efficiently it was resolved that the mission among the blind be divorced from the work among the deaf; that pastors and congregations near State schools of the blind more actively interest themselves in the spiritual work among these unfortunate people; and also to provide transportation that blind children may attend Sunday school and church services. It was further resolved that the Mission to the Blind be placed under the supervision of a separate board. The board is to co-operate with, and carry on its work through, the District home mission boards. A director of missions among the blind and such other personnel as may become necessary may be appointed as it is deemed feasible.

The convention encouraged the Mission Board to the Blind to augment the library for the blind. The use of talking books and similar aids are to be introduced. More help and equipment for transcribing books and pamphlets is to be provided. The publication of a magazine for blind adults and for blind children is to be considered. Literature for the blind also in Spanish and in German is to be offered if the Board finds it expedient to do so. To do this, more funds are to be made available for missions among the blind.

American Staff of the Lutheran Church of Nigeria, Africa

First row (seated): Mrs. Geo. S. Baer, Mrs. Norbert Reim, Mrs. Louis Konz and daughter Lois, Mrs. Carl Rusch, Mrs. Paul Anderson and daughter Lois, Mrs. Robert Stade, Mrs. Walter Stahlke, Karla Kretzmann, Mrs. J. P. Kretzmann, Miss Quinta Oelschlaeger, and Walter Kretzmann. Back row (standing): Missionaries Geo. S. Baer, Norbert Reim, Louis Konz, Carl Rusch, Paul Anderson, Robert Stade, Walter F. Stahlke, J. P. Kretzmann, and Harold Buls. Absent on furlough: The Rev. and Mrs. C. W. Baringer

Missions Among the Negroes in the U. S.

The question of *granting greater measure of authority to Negro congregations and their pastors* was discussed at a recent meeting of the Synodical Conference. It endorsed a reorganization of our Negro Missions. To facilitate matters, it was suggested that the Missionary Board request synodical Districts to guide such Negro missions which were within the confines of their synodical District whenever feasible and desirable. Two questions were brought before the convention: first, regarding *the integration of the Negro churches into the respective synodical Districts where they were located;* second, regarding *the enrollment of Negro students into our colleges and seminaries.* The Synodical Conference offered a solution which was in agreement with the constitution of our Synod. The recent Centennial Convention at Chicago adopted the resolutions of the Synodical Conference in both matters, in reference to integration and also in reference to enrollment of Negro students into our colleges and seminaries. The resolutions of our recent convention read as follows:

Whereas, it has been and still is the policy of the constituent synods of the Synodical Conference and their respective districts to receive into membership any congregation together with its pastor and teachers in good standing and duly released, we believe it to be within the rights and privileges also of our Negro churches, pastors, and teachers in good standing and under the jurisdiction of the Missionary Board to apply for membership with a given synod or district affiliated with the Synodical Conference and to be within the rights of the constituent synods (or their districts) to receive such applicants in good standing into membership within their district and synod after they have been duly released by the Missionary Board of the Synodical Conference.

It was, however, recommended that congregations, both white and Negro, exercise discretion, wisdom, and love in putting this plan into operation.

Guided by the same evangelical principles, the convention resolved that the enrollment of Negro students be left in the hands of the respective boards of control of our institutions, who will exercise discretion, wisdom, and love in their action. All other synodical boards will act in accordance with this policy so as to make for a smooth and effective operation of this provision.

Extra-Territorial Missions (Spanish)

Our neighbors to the south in Mexico, the West Indies, and the Central American republics are receiving greater attention than ever before in our mission advances. Whilst the Board of Home Missions subsidized these Spanish missions, they were guided and directed by the nearest synodical District. So, missions in Mexico City and Monterrey, Mexico, were conducted by the Texas District Home Mission Board; the missions in Cuba and the Isle of Pines by the Southern District Home Mission Board; the missions in the Canal Zone and Panama by the Army and Navy Commission of our Church; the missions in Guatemala City, Zacapa, and in Puerto Barrios, Guatemala, however, were under the direct supervision of the Board of Home Missions.

Since missions among Spanish-speaking people have many things in common, their problems and the solution to these problems being very similar, this pointed to a new development. Then, too, the laws of the various Latin American countries concerning the permanent placing of missionaries and workers into the respective countries continue to demand special study and consideration. To carry out an aggressive, systematic missionary expansion program among the Spanish-speaking people, uniform policies are essential. Therefore the convention resolved to place all Spanish-speaking mis-

Adult Education in Nigeria

sions now conducted by District home mission boards located outside of the respective synodical District, and such Spanish-speaking missions as may in the future be established outside of synodical Districts, under the direct guidance of the Board of Home Missions of North America and South America. Spanish missions, however, within the boundaries of the synodical Districts in North and in South America shall remain under the guidance and the direction of the given District home mission boards.

To Him, however, who redeemed us by His blood and who in His loving-kindness privileged us to be co-workers with Him to bring the message of salvation to the sin-lost world and who so signally blessed our humble efforts, be praise and honor and glory as we enter upon the second century of missions. Let us in deepest gratitude follow in the footsteps of the fathers and zealously carry the Gospel to the far corners of the earth.

Africa

Our work in Africa was begun in 1936. The statistical report on our Nigerian field indicates that we have made wonderful progress during the past decade in this land of spiritual opportunities. However, our field is somewhat limited when we consider that the area of Nigeria is 373,000 sqare miles and the population is over 22,000,000. In Nigeria there are Moslems, many shades of heathenism, worshipers of spirits, witch doctors, and different sects. People are in need of the true Gospel message of hope in a living Christ. Groups are coming to our missionaries frequently and are pleading with them to take over their churches and to offer them something which will bring peace to their troubled souls. At present we have twelve American and two native workers, taking care of 83 churches. Native teachers and evangelists are instructing 4,657 children in 67 schools. Our church membership in Nigeria comprises 11,125 souls.

K. KURTH

Mrs. S. F. Roehrs

At their recent convention in Chicago, July 18 and 19, the delegates of the Lutheran Women's Missionary League elected Mrs. Sadie Fulk Roehrs of Fort Wayne, Ind., as their president.

Mrs. S. F. Roehrs

Mrs. Roehrs is a native of Allen Co., Ind. She received her education in the public grade and high schools of Allen and Whitley Counties. Thereafter she prepared for the teaching profession and taught two years in the elementary grades in Allen County. After graduation from the International Business College at Fort Wayne she followed the profession of bookkeeping and accounting for a number of years.

Mrs. Roehrs received an excellent Christian education in the home of her parents, who were devout Christians of another denomination. In her youth she also took advantage of a special Bible Training Course at Moody Bible Institute and taught in the Sunday school for twenty years.

In 1933 she was married to Mr. J. William Roehrs, a member of Emmaus Lutheran Church in Fort Wayne. In the same year, after thoughtful study and consideration, she was convinced of the Biblical teaching of the Lutheran Church, was confirmed by Pastor Fred Wambsganss, and became a member of Emmaus Church. She became active immediately in the ladies' aid of her own congregation and served as president of the local society in 1941 and 1942 and on various committees in Lutheran circles in Fort Wayne.

When the Central District Lutheran Women's Missionary League was organized in 1942, Mrs. Roehrs served on the organizing committee and was elected the first president of the organization. She served as president of the district from 1942 to 1946. She has been a member of the Executive Board of the general Lutheran Women's League from its beginning and also held the office of historian.

Dr. Paul Heylandt

News reaches us that Dr. Paul Heylandt died June 23 at Moscow in Russian captivity.

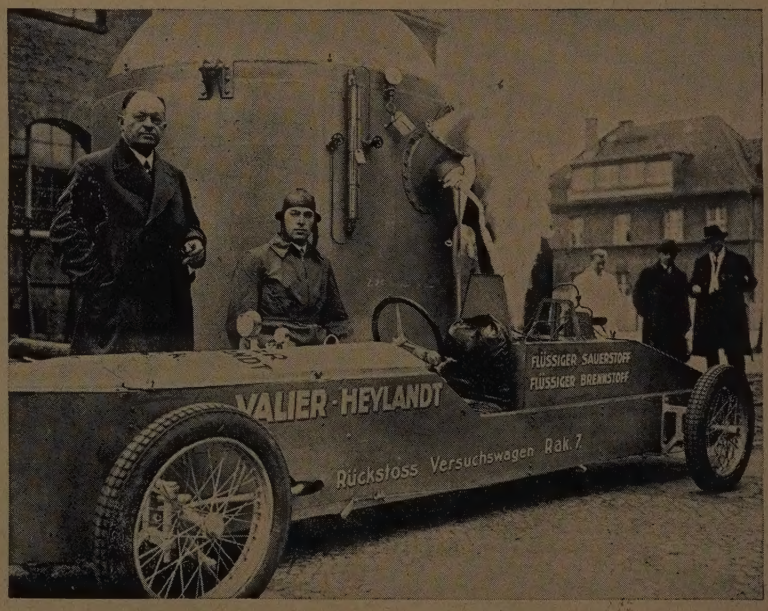
Dr. Paul Heylandt was a world-renowned inventor and businessman. His famous oxygen-producing plants were sold, outside many cities of Germany, in Japan, Italy, Spain, Switzerland, England, and the United States. In this country they were installed at Newark, N. J., Philadelphia, Pa., Chicago, Ill., Tulsa, Okla., Memphis, Tenn., Omaha, Nebr., Minneapolis, Minn. He had business dealings with such giants of industry as Union Carbide and Carbon Company, Du Pont, Armour & Company, and others.

He revolutionized the oxygen industry by his manifold inventions of all manner of containers for the transportation of oxygen in liquid form instead of gaseous form. For many months he was busy at Buffalo, N. Y., installing his new system in the yards of one of the famous oxygen companies of our country.

Dr. Paul Heylandt

During the First World War he invented and introduced a new method of blasting by means of liquid oxygen, which method at the close of the war was also adopted in mines in the United States, it being considered cheaper and less hazardous than blasting with dynamite.

This famous man was a loyal member of our Lutheran Church. Strange to say, he joined Trinity Congregation at Berlin, Germany, because, studying the Formula of Concord, he became convinced that the Missouri Synod taught the Biblical doctrine of eternal election. He was a regular attendant at services not only on Sunday, but also at midweek services and particularly in Bible classes. Being a great lover of organ music and quite an organist himself, he served his congregation many years as such and also had a large pipe organ installed in his home, on which he delighted to play our Lutheran chorales. On his summer vacation trips he took pleasure in inviting his pastor to be his guest. He was a "self-made man," son of poor parents and without college training.



Dr. Heylandt with His Liquid Air Rocket Car (1930)

Heylandt is shown behind car at left; beside him Max Valier, pioneer experimenter in the rocket-car field. Note size of motor mounted like pistol on rear of car. In background is tank of liquid air. What looks like escaping steam is liquid air vaporizing as it leaks during refueling process

KEYSTONE VIEW CO. PHOTO

No doubt this was helpful in keeping him humble and being the friend and associate of the poor and lowly as well as the rich and people of rank.

The tragic end has now come as a result of World War II. Twice his factory at Berlin was bombed. His fine estate with all its wealth near Berlin was confiscated by the Russians. He himself was kidnaped, rushed into an airplane, and taken to Moscow. Here he worked as a captive for two years for the Russian government. Being in ill health for many months, his end came suddenly on June 23. Lonesome, separated from his beloved family, without any spiritual aid, except a devotional booklet which he took along into the clinic, he passed from this vale of tears.

A fellow worker, a German, spoke at the grave. He eulogized him for his fine personal qualities and pointed out "die Bedeutung des Verstorbenen auf dem Gebiet der Technik" (quoted from a letter written by the hostess of Mr. Heylandt to his widow).

Maywood H. G. AMLING

To the Members of the Ev. Lutheran Synod of Missouri, Ohio, and Other States

On the eve of my departure for New Zealand and Australia I wish to address to you a few words of farewell, gratitude, and encouragement.

I came in the name of our Australian Lutheran Church to convey greetings to your Centennial Convention, to visit your institutions, to confer with your leaders, to become acquainted by personal observation with the work of your Church. This I have been privileged to do. I saw your institutions at St. Louis, Springfield, Valparaiso, Fort Wayne, Oakland, Bronxville, River Forest, Milwaukee, St. Paul, Edmonton, Portland. I admired your fine educational system. I was impressed by the good work which is being done in your charitable institutions and hospitals. Wherever I went, I noticed progress in various directions. Whilst care and caution are exercised in coming to decisions with regard to doctrinal matters, I noticed how far-reaching resolutions are passed with regard to the greater expansion of Christ's kingdom with courage and, at times, almost amazing rapidity.

It has been a pleasure to see your Church at work and to discuss matters of far-reaching importance with the brethren.

May you continue to stand foursquare upon the Word of God and the Confessions of our Evangelical Lutheran Church. May you remain mindful of your great heritage and make this accessible to others. May you continue to realize what wonderful opportunities God has given you to spread His message of salvation, the glorious Gospel of Christ, in this dark and sinful, war-torn and weary world. I wish to thank all brethren for their kindness, love, and consideration extended to me. It was a wonderful experience to enjoy the fellowship of faith with so many brethren far away from home. I realized more than ever how the Christian Church far transcends all earthly barriers and binds men together in a common faith and love. As I laid wreaths on the graves of your late leaders, I thought of that great day when all earthly imperfections will cease and we shall dwell together, by the grace of God, in perfect knowledge and perfect love and perfect peace.

May God grant us joy to work with even greater zeal and faithfulness for the building of His kingdom until the coming of the great day. May He keep us steadfast in His Word and truth.

Your fellow laborer in the Kingdom,

CL. E. HOOPMANN
15 A Winchester Street
Fullerton, S. A.

San Francisco
2d Sept., 1947

A Tribute from Australia to Missouri Synod Leaders

President C. Hoopmann of our Australian sister synod depositing wreaths at the mausoleum of Dr. C. F. W. Walther and on the grave of Dr. A. L. Graebner in St. Louis

Meeting of Theological Professors

The fourth annual conference of Lutheran professors of theology took place Aug. 26—28 at Columbus, Ohio, in Capital University Theological Seminary of the American Lutheran Church. There were present some 35 members of Lutheran faculties, most of the Lutheran bodies in the United States being represented. The faculty of Concordia Seminary had delegated as its representatives Dr. L. J. Sieck, Dr. W. G. Polack, Dr. R. R. Caemmerer, and, in the absence of Dean Jesse, Prof. Th. Graebner.

A number of papers were considered dealing with trends in curricular revision; the scientific testing of student progress and ability; the obligation of the theological seminary to its graduates, the ministry, and the community; and the contributions which the seminaries can make to Lutheran unity. A report was made on the volume published this spring by a resolution of the conference adopted in 1943. The book, entitled *What Lutherans Are Thinking*, is composed of 28 essays by theologians from the various Lutheran bodies and is selling at $3.50.

A report was made by those who had been present at the general Lutheran conference at Lund, Sweden, in July. We thought the following expressions worth noting.

"In view of the attitude of the conference, Barthianism stands no show in Europe."

"Bishop Eidem's address on 'By Grace Alone and by Faith Alone' was a trumpet call for a return to confessionalism."

"Bishop Berggrav: 'The war has taught us theologians — back to the Bible! . . . The Prophets and Evangelists are our contemporaries. . . . The Confessions of the Lutheran Church are not a burden on us but a power to lift us up and carry us through. . . . We hurled Luther into the face of the Quislings. . . . I have much hope for the Lutheran Church of Germany and the world building again on the eternal foundations. We cannot seek unity successfully except in a body of Christian teaching.'"

"Prof. F. E. Mayer of St. Louis rendered invaluable service to the section on doctrinal discussions by aiding in its exact English formulation."

Dr. A. Wentz of Gettysburg quoting Nygren (new president of the Lutheran World Conference): "We place theology and unity of faith over every interest; and the pronouncements of Barth will meet their match." "The entire article of the Augsburg Confession treating on justification was embodied in the statement of the Lund world convention of Lutherans."

During the three-day sessions at Columbus there appeared naturally differences of viewpoints and in some cases of conviction regarding two or three points of religious teaching. However, when one of the men of the American Lutheran Church said: "There can be no Lutheran unity without agreement in the faith on the basis of Scripture," no one rose to contradict or modify the statement, and at no time was there evident any other position than that which makes the discussion of doctrine basic to all growth in Lutheran unity. If Lutheran seminaries take a position of indifference to doctrine, there was no evidence of it at this meeting.

G.

From a Pocket Notebook

The laymen did their share at the Chicago Convention. They spoke on the floor more frequently than in former meetings, and they did their share in committee meetings to shape resolutions. The *Stewardship Bulletin* of the Northern Illinois District says: "Laymen were in action as directors and ushers at the mass celebration in Soldier Field, the concert at Medinah Temple, the opening service at Orchestra Hall, and in the convention and exhibition hall. Laymen were the chairmen of subcommittees of the main Chicago Convention Committee and conducted the external management of the convention like veterans. Last, but not least, these laymen were supported behind the scenes by women who served as secretaries, stenographers, typists, etc." . . . And the English District congregations of the Chicago area did their share. The forty congregations of the English District, aggregating roughly 18,000 communicants (6,000 copies of English District LUTHERAN WITNESS editions go to Chicago area addresses), collected 5 cents per com-

municant per year for four years and also supplied their fair share of leadership and manpower. (Figures supplied by the Rev. Arthur A. Yoss.) . . . The *Central Lutheran Messenger*, Portland, Oreg., mentions twelve marks of an efficient church board worth printing entire, but we have space for the following: The ideal board "has no hobbyist, striking the same disconsolate note at every meeting; nor an overpious member, who is always sure he speaks for God, even when in opposition to all his brethren." . . . We now hear that the unusually beautiful bell music heard at the Exhibit Hall of the Palmer House and during the climactic mass meeting held outdoors in Soldier Field proceeded from two sets of Carillonic Bells installed by Schulmerich Electronics, Inc., Sellersville, Pa., and operated from a keyboard attached to the organ console. The sound of these bells had none of the disturbing overtones of which most chimes are guilty. . . . In Brazil we are publishing the *Mensageiro Luterano*, now in its thirtieth year, with 2,300 subscribers. The *Igreja Luterana*, a monthly for pastors and teachers, *O Jovem Luterano* for the youth, *O Pequeno Luterano* for the children, *O Lar Cristao*, the Lutheran annual for Brazil. All in Portuguese. . . . How many of us realize that in Brazil we have now 82 pastors, serving 50,932 souls? . . . Judging from a cross section of the reports being received by the Board for Parish Education, the vacation Bible school program of 1947 was highly successful, and the materials and helps were enthusiastically received. . . . Very unusual is a poem dedicated to the memory of Pastor Wyneken, written in 8 four-line stanzas, signed M. L. H., in the Portuguese language, which appeared in the June issue of *Mensageiro Luterano*. . . . One Sunday this summer we worshiped in Trinity Church at Evansville, Ind., the home of one of our Negro congregations. A beautiful chapel showing all the marks of good janitor service, and the parish sheet said that on the preceding Sunday, with an attendance of 43, the offering was $40.17. . . . "All fitting music is good (for the church service), but not all good music is fitting (for the church service)." Davies and Grace in *Music and Worship*. . . . The *Western Lutheran* has been published in Sacramento, Calif., for the past 10 years, covering news of all Lutheran bodies and edited by an American Lutheran Conference staff. It is distinctly news, not a policy-making paper, and is well edited. . . . The *Lutheran World*, which comes out in Vol. I of No. 1 at Minneapolis, is an intersynodical newspaper. Its publishers proceed on the idea that "Lutherans needs to know what other Lutherans are doing." The subscription office is 420 S. Sixth St. . . . Zion Church of Alexandria, Minn. (Rev. A. C. Seltz, pastor), on its letterhead carries the lines: "Rev. A. Bartz, Honorary Pastor." Zion Church in conferring this title has done a fine, handsome thing. . . . Some of the Scripture texts assigned to the great chorus of 5,000 on Soldier Field during the Chicago Convention were chanted by a speech chorus, and as the cadences of the Authorized Version rolled over the immense field, we were reminded of the texts in Revelation which speak of the chanting of the saints made perfect, as "like unto the voice of many waters."

G.

Uncle Joe's Corner

"Uncle, I have thought of teaching as a career, but some of the teachers to whom I have spoken have sad stories to tell of their experiences."

"You will hear similar complaints from men in other callings and professions. Let me mention just one thing that has attracted me to the work of a teacher: a teacher has an excellent opportunity to remain a student all his life, to enjoy that advantage, and to reap its rewards."

"But, Uncle, when thinking of the work of a teacher, we at once face the question: what to select as the subject to be taught."

"Of course, you cannot escape that. But when we think or speak of the work of a teacher, we generally think of the laborer in a grade school."

"That is exactly what I have thought of at times, but does that work offer opportunities for deeper study?"

"It certainly does just that. Remember, to become truly learned, we must thoroughly master the fundamentals. A teacher of boys and girls by repeating the fundamentals of all true learning can lay a good foundation for sound scholarship."

"What you say, Uncle, brings to mind the Latin proverb which father often quotes: *Docendo discimus.*"

"Yes, we learn by teaching. I have learned much from my pupils, and I have learned much more by trying to present a subject clearly."

"Is it not true also that young men who began by being teachers by and by entered upon very important work in law, or in literature, or even in high Government office?"

"Yes, that is true; I could mention a number of men who began as teachers and later excelled in the branches which you have mentioned. However, it is not advisable to use the teaching profession as a stepping-stone for another profession."

"Mother tells me that I ought to pray for God's guidance in the matter of selecting my life work."

"That also is good advice. However, just as we pray for daily bread but then work all the harder to earn it, so we pray for God's guidance and then consider all the more earnestly the pros and cons of the careers from which we are to choose one."

"Thank you, Uncle, that is exactly what I am going to do, and I am going to talk it over with my father and mother."

"Charlie, that is the right course to pursue in this matter. However, in your place I would add another thing: read a number of biographies of men in these different professions. At times God has used just this means to bring about a confident decision."

"Uncle, which biographies did you read?"

"Besides reading the biographies of a number of men of other professions, I then read first the life of Pestalozzi and later the life of Horace Mann. The prayerful reading of these lives created in me the confident decision to become a teacher."

"Uncle, I notice that you emphasize biographies. You mentioned a number of them before. What benefit did you gain from reading this kind of literature?"

"I gained a better understanding of the practical problems of life. I also learned from them that great men have their weaknesses and that God can accomplish most blessed effects through the service of imperfect instruments."

"I wish that you would mention some particulars."

"In the life of Theodore Roosevelt I was pleased to read that he detested jests which were off color or made light of religion. I read the same of Abraham Lincoln. One thing impressed me in the biography of that same Roosevelt: he told one of his friends that he felt that in his life he had missed the early struggle with poverty and adversity which so many prominent men had experienced. Roosevelt's parents were wealthy."

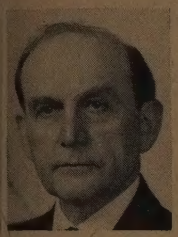
"I do not think that he ought to complain of that. I wish that I had less of such struggles."

"My boy, do not forget what the Bible tells us: 'It is good for a man that he bear the yoke in his youth.' Lam. 3:27."

AMONG OUR CHURCHES and SCHOOLS

John H. Meyer

John H. Meyer was born Oct. 18, 1881, at Napoleon, Ohio. He attended both the public school and the parochial school. He was confirmed in his home church, St. John's, in 1895 by the Rev. W. L. Fischer. He received his training for the holy ministry at Concordia College, Ft. Wayne, and at Concordia Seminary, St. Louis, graduating in 1905. His first years in the ministry were spent in South America — in Brazil at Jaguary-Sertao, in Argentina at San Juan, Entre Rios. After his return to the States he labored always in the Central District — first in the Ridgeville Corners-Wauseon, Ohio, parish. There he organized Emmaus in Wauseon and St. Luke's Congregation three miles south of Wauseon. He was then called to Emmanuel Church near Evansville, Ind. After a year and one half of service he received the call from St. Paul's at Lakewood, a suburb of Cleveland. St. Paul's at Lakewood turned out to be the place for a long ministry in a congregation responsive to the winsome suasion of Christian stewardship.



John H. Meyer
President
Central District

Pastor Meyer was the general chairman when Synod met in Cleveland in 1935, the first such meeting, by the way, in that city since 1853. He is president of the Cleveland Lutheran Mission Society since 1937. He has been chairman of the Board of the Federation of our Cleveland Churches from the inception of this organization.

In the Cental District he served as Visitor, 1923—1939; First Vice-President, 1939—1947; and now at the end of August he succeeds the Rev. W. F. Lichtsinn, elected to a vice-presidency of Synod, as President of the District.

Since 1944 Pastor Meyer is also a member and chairman of the Committee on Intersynodical Relations.

Worshiping in Monterrey

EDITORIAL NOTE. — This simple story is of interest to all members of the Lutheran Women's Missionary League, since that organization has resolved to defray the cost of establishing a church and theological seminary for Mexico at Monterrey.

Getting up early Sunday morning, June 22, 1947, Mr. and Mrs. J. W. Schindler, on their way home from Mexico City, drove 86 miles in order to attend the service at our Lutheran church in Monterrey, Mexico. Because the services are held in a residence, they had difficulty in finding the meeting place. But Pastor Segovia was well known to the people, and so they were soon directed to the house where the services are held. They were impressed by the fact that nearly all of those who were in church had also been in the Sunday school and Bible class. They noted also that nearly all the people had their Small Catechism with them. They were pleased to notice also the devout attitude of the people, who listened very attentively to the sermon preached by the assistant pastor, Student Kraus. Even the children sat quietly during the entire service. After having come from Mexico City, where they saw so much idolatry and superstition, the Schindlers said that they were more thankful than ever that they belonged to the Lutheran Church. Though they have always had a hearty interest in missions, the contrast they saw between the idolatry amidst splendor and the pure worship in humble surroundings has made the Schindlers all the more determined that we must do more for our missions in Mexico. They are anxious to see more such mission outposts in the land of superstition and religious ignorance. The hearty and warm welcome which the Schindlers received at these services in a foreign country amid a people of a different race gave them an example of the close communion which exists between Christians of all races and nationalities. The Schindlers are members of Messiah Lutheran Church, San Antonio, Tex. While in Mexico City, they also spoke to Pastor Pankow, but did not have time to visit our Mexican congregation there.

San Antonio, Tex. N. V. ABBOTT

Obituary

All obituaries and death notices should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

The Rev. Daniel M. Kleist (d. Aug. 2, 1947), born in Albany, N. Y., on June 23, 1879, attended Concordia Bronxville College (Hawthorne), Fort Wayne Concordia College, and graduated from the St. Louis Concordia Seminary in 1902. His first call was to Canada, ministering to the two congregations of Hamilton and Toronto. In 1905 he married Lorine Gleich of Huntington, Ind. After two years in Canada, he moved to Buffalo, N. Y., where he served two congregations for four years; then Niagara Falls, N. Y., for eleven years, where he also served the congregations of Newfane and Youngstown, N. Y. In 1919 he was called to Bogota, N. J., where he ministered until his death. For the first seven years of his pastorate in Bogota he also served the congregation of Bergenfield, N. J.

In addition to his congregational work in Bogota, he served as secretary of the Board of Control of Concordia College, Bronxville, N. Y., from 1930 to 1937. During World War I he was a chaplain at Camp Sheridan, Montgomery, Ala.

He is survived by his widow, four daughters, and a sister. One of his former classmates, the Rev. H. Pottberg, of Corona, Long Island, N. Y., gave the funeral address. Also taking part in the funeral service were Rev. Arthur Brunn of New York City and Rev. Louis Meyer, the latter his successor in Bogota, N. J. Interment was at the Hackensack Cemetery, Hackensack, N. J.

MRS. W. C. MUELLER

The Rev. Elmer A. Roettger (died April 24, 1947), born Oct. 15, 1895, in Venedy, Ill., soon after his birth moved with his parents, Mr. and Mrs. Gustav Roettger, to St. Louis. He graduated from St. Paul's College, Concordia, Mo., in 1914 and from Concordia Seminary, St. Louis, in 1918. He married Estella Zastrow, Aug. 16, 1919. He served as a supply pastor in North Dakota during the 1916—1917 school year. Ordained in Bethlehem Church, St. Louis, August, 1918, he was installed in Sidney, Mont., where he served until 1922. He served Flaxton, N. Dak., beginning in that year, and served there and in Kenmore and Portal until February, 1927, when illness compelled him to give up the active ministry. He returned to St. Louis with his family where, in spite of his illness, he remained active as member of Bethlehem Church. The funeral service was held on April 29, 1947, with the undersigned delivering the sermon on the basis of John 16:22. Interment followed in the New Bethlehem Cemetery. He is survived by his wife, three children, three brothers, and one sister.

ED A. KRAUSE

The Rev. Karl G. Manz (d. Aug. 30, 1947), born Dec. 20, 1882, at Stuttgart, Kans., graduated from Concordia Seminary, Springfield, in 1904 after serving as vicar in Abilene, Tex., and vicinity. He was ordained and installed at White Hall, Tex., in 1904. On April 1, 1905, he became pastor of St. Paul's Church, Austin, Tex., where he served faithfully for 38 years, resigning because of ill health on Easter Sunday, April 9, 1944, though he did not preach a farewell sermon to his flock until Sept. 3, 1944. He received his Bachelor's degree at Texas University in 1925 and his Master's degree in 1926. Ill health prevented him from securing his Doctorate, for which he was writing his thesis. He served the Texas District as chairman of the Board of Education from 1908—25; as chairman of the Indigent Students' Board, 1925—38; as chairman of the Legislative Committee, 1915—42; as assistant secretary of the Texas District for a period; as a member of the Board of Control of Lutheran Concordia College, 1926—44; and as student pastor at Texas University, 1906—44. Jan. 8, 1905, he was joined in wedlock with Alwina Dorothy Luker. To this union five children, one son and four daughters, were born. The Rev. Albert F. Jesse, Pastor of St. Paul's Church, Austin, delivered the funeral sermon on Rom. 8:28—39. He also had charge of the committal. District President E. A. Heckmann spoke on behalf of the Texas District and Dr. H. P. Studtmann on behalf of the Board of Control of Lutheran Concordia College.

ALBERT F. JESSE

Teacher B. C. Meyer, born May 11, 1885, in Watertown, Wis., the son of Henry Meyer and his wife Auguste, nee Harte, attended Northwestern College in Watertown for five years and the teachers' seminary at Addison, Ill., for two years, graduating in 1908. During the 39 years of service in the Kingdom of God he was teacher, organist, and choir director in the following congregations: Trinity Congregation, Fisherville, Ont., 1908—1912; Immanuel Congregation, Rock Island, Ill., 1912—1913; Trinity Congregation, Davenport, Iowa, 1913—1927; St. John's Congregation, Merrill, Wis., 1927—1947. Death came on July 31 after a brief illness. The funeral was conducted on Aug. 2 by the undersigned, his pastor, who based his sermon on 2 Tim. 1:12. Interment took place at Merrill, Wis. On Aug. 4, 1910, the deceased was married to Miss Clara Bockhaus in Addison, Ill. She and two sons survive. W. SIEVERS

Teacher Fred Eberhard (died Aug. 1, 1947), son of Henry Eberhard and Mary, nee Schafferd, was born Aug. 14, 1880, in Hampton, Nebr. He studied at Concordia Teachers College at Seward, Nebr., and graduated in 1904, from which time until 1935 he served the Church as parish school teacher. He served at the following places: Elk Creek, Nebr.; Falls City, Nebr.; Cissna Park, Ill.; Polk, Nebr.; Nashville, Ill.; and Bethlehem, Ill. He married Ida Fritz in 1907. After her death and that of the two sons born to them the deceased married Wilhelmine Koehler in Clear Creek, Nebr., in 1912, which union was blessed with eight children, of whom one died in infancy. The angel of death entered the home of Fred Eberhard for the fifth time when his second wife was taken in 1938. He passed away in peace, having suffered a stroke shortly before, on Aug. 1.

He is mourned by his seven remaining children and three grandchildren.

At the funeral services the undersigned preached on 1 Pet. 1:3-7. The Rev. John Bohlmann of St. Paul's Congregation at Blue Point, Ill., spoke on Heb. 13:14. Interment was on the cemetery of Immanuel Lutheran Church in Altamont, Ill.

M. J. NAUMANN

Teacher em. Herman W. Meyer (died Aug. 6, 1947) was born in Fairfield, Ill., Oct. 5, 1868. After his graduation from Addison, he entered the service of the Lord in the Deaf Institute at Detroit, Mich., where he taught faithfully for seventeen years. He then accepted the call to one of the rural schools of St. Lorenz, Frankenmuth, Mich., teaching there and later in the consolidated school in the village for thirty-two years. He proved himself especially efficient in instructing in the first grade. In 1943, the year of his golden jubilee in office, he was compelled to resign.

On Nov. 7, 1894, the departed married Elizabeth Ketel in Detroit, Mich., who, together with three sons, six daughters, and eleven grandchildren, survives him. The three sons are all serving in the holy ministry: Herbert at Alliance, Nebr., Herman at Matteson, Ill., and Walter at Ohio City, Ohio. Memorial services, largely attended by neighboring teachers and grateful pupils, were conducted in St. Lorenz on Aug. 10, the undersigned comforting the bereaved family with the words of Job 1:21. Interment was made in St. Lorenz Cemetery. M. E. MAYER

New Publications

Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

Walking with Jesus. Rally Day Service. Prepared by Arthur L. Miller. Concordia Publishing House, St. Louis 18, Mo. 15 pages. Single copy, 7 cents postpaid; dozen, 60 cents plus postage; 100, $4.00 plus postage.

This is a complete service for the Sunday school's Rally Day. It is a good program. According to your conditions and circumstances it may be expanded or abbreviated. M. S. S.

100 Years of Christian Education. 246 pages, 6×9. Lutheran Education Association, 7400 Augusta St., River Forest, Ill. $2.00.

It is well that this fourth yearbook issued by the Lutheran Education Association (Missouri Synod) is made to travel under its own title, for the material which it offers to the student of education is one of abiding interest. It offers a panoramic survey of Christian education in the Missouri Synod. In his introduction Dr. Paul M. Bretscher points out that limitations of space worked against the introduction of much human interest material and of biographical sketches, only accidental mention being made of the many pastors and teaehers who, undaunted by hardships and oftentimes in the face of open opposition, carried forward the program of Christian education in our Church. That which the book contains is an original contribution to the history of our Church — a story of Christian education on all its levels from the time of the founding, including the decade of organization of the Missouri Synod. Secretary A. C. Stellhorn discusses the first period and has worked into a brief chapter the results of much original research. From the founding of the Synod to the opening of the seminary at Addison the story is told by Prof. Arthur C. Repp. Prof. W. F. Wolbrecht describes the period of expansion which brings us to the last decade of the nineteenth century. The story since then is told by Prof. John F. Stach of Fort Wayne and by Prof. L. G. Bickel of Seward, Nebr. Throughout there is an absence of any effort to channel the story into routine categories; each contributor worked from original sources, and very much of the information here offered is simply not available elsewhere. Naturally, more has happened during a hundred years of educational effort in our Synod than could be told in 200 pages. Some day the records will be investigated that describe the cause of the decline of the parish school system in certain areas and the cause of those catastrophic losses which our parish schools suffered during World War I. That no hint of those costly errors which teach so salutary a lesson is contained in these chapters is a real deficiency in a work that otherwise meets fully the demands of a scholarly contribution to the Centennial. G.

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

CANDIDATES

Ordained:

Keturakat, Charles W., in Peace Church, Sun Prairie, Wis., by Wm. Keturakat, 10. Sun. p. Tr., Aug. 10.

Maassel, Paul, in St. John's Church, Napoleon, Ohio, by George Maassel, 13. Sun. p. Tr., Aug. 31.

Ordained and Commissioned:

Aradanas, Henry D., in St. Stephen's Church, St. Louis, Mo., as missionary in the Philippine Islands by F. Forster, 12. Sun. p. Tr., Aug. 24.

Calhoun, John D., in St. Philipp's Church, Detroit, Mich., as missionary to the Negroes in Detroit, Mich., by R. R. Pollatz, 9. Sun. p. Tr., Aug. 3.

Kohlmeier, Waldemar H., in Trinity Church, Gardnerville, Nev., as missionary in the California and Nevada District by P. H. Felten, 12. Sun. p. Tr., Aug. 24.

Marquardt, Elvin H., in Zion Church, Canistota, S. Dak., as missionary in the Atlantic District by A. C. Oberheu, 11. Sun. p. Tr., Aug. 17.

Nieting, Lorenz O., in Trinity Church, Vinton, Iowa, as missionary in the Philippine Islands by O. Nieting, 12. Sun. p. Tr., Aug. 24.

Strohschein, Arnold, in Mount Calvary Church, Flint, Mich., as missionary in the Philippine Islands by O. H. Schmidt, 11. Sun. p. Tr., Aug. 17.

Zorn, Herbert M., in Zion Church, Cleveland, Ohio, as missionary in India by Dr. H. M. Zorn, 12. Sun. p. Tr., Aug. 24.

Ordained and Installed:

Guebert, Paul M., in Connaught Hill Congregation, Prince George, B. C., Can., by Arnold Guebert, 12. Sun. p. Tr., Aug. 24.

Huxhold, Harry, in Trinity Congregation, Darien, Wis., by F. Hahn, 11. Sun. p. Tr., Aug. 17.

Oswald, Arthur A., ordained in St. Martin's Church, Milwaukee, Wis., by Arthur H. Oswald, 7. Sun. p. Tr., July 20, and installed in St. Paul's Congregation, La Valle, Wis., by A. H. Oswald, 11. Sun. p. Tr., Aug. 17.

Priebe, Weldon L., in Trinity Congregation, Ogema, and in Calvary Congregation, Tulaby Lake, Minn., by E. E. Schroeder and O. C. Poellot, 9. Sun. p. Tr., Aug. 3.

Raabe, Bernard, in Emmanuel Congregation, Spencer, Nebr., by O. W. Wehrmann, 11. Sun. p. Tr., Aug. 17.

Rastl, Marvin, ordained in St. Paul's Church, Birnamwood, Wis., by F. W. Droegemueller, 9. Sun. p. Tr., Aug. 3, and installed in Bethlehem Congregation, Wilton, and in St. John's Congregation, Baldwin, N. Dak., by Elmer Moeller, 11. Sun. p. Tr., Aug. 17.

Sohn, Walter G., in Bethany Congregation, Connersville, Ind., by W. C. Birkner, 12. Sun. p. Tr., Aug. 24.

Installed:

Behning, Harry H., in Bethlehem Congregation, Ossian, Ind., by W. H. Bouman, 11. Sun. p. Tr., Aug. 17.

Borgmeyer, E. L., in St. John's Congregation, Groton, S. Dak., and in St. Paul's Congregation, Stratford, S. Dak., by R. A. Wegener and in Trinity Congregation, James, S. Dak., by L. A. Oberheu, 12. Sun. p. Tr., Aug. 24.

Hedemann, Lester E., in St. Paul's Congregation, Wallis, Tex., by O. C. Schreiner, 4. Sun. p. Tr., June 29, and in Trinity Congregation, Beasley, Tex., by A. Arndt, 5. Sun. p. Tr., July 6.

Jacobs, George, in St. John's Congregation, Beach Corner, Alta., Can., by P. Janz, 9. Sun. p. Tr., Aug. 3, and in Peace Congregation, Spruce Grove, Alta., Can., by A. H. Raduenz, 10. Sun. p. Tr., Aug. 10.

Karpinsky, Gustav A., in St. John's Congregation, Plymouth, Wis., by H. W. Baxmann, 10. Sun. p. Tr., Aug. 10.

Lemke, Roland Karl, in Redeemer Congregation, Flint, Mich., by O. E. Sohn, 12. Sun. p. Tr., Aug. 24.

Meske, Samuel, in St. Paul's Congregation, Dodge, and in St. James Congregation, Golden Valley, N. Dak., by Fred Riedel, 13. Sun p. Tr., Aug. 31.

Meyer, Fred W., in St. Paul's Congregation, Parkers Prairie, Minn., by V. F. Gerike, 10. Sun. p. Tr., Aug. 10.
Muehl, Richard J., in Zion Congregation, Mascoutah, Ill., by E. J. Dierker, 13. Sun. p. Tr., Aug. 31.
Mueller, Kurt E., in Trinity Congregation, Staples, and in St. John's Congregation, Motley, Minn., by P. J. Affeldt, 13. Sun. p. Tr., Aug. 31.
Pederson, T., in Trinity Congregation, Akron, Colo., by R. P. Schulz, 12. Sun. p. Tr., Aug. 24.
Rein, R. C., as Assistant Superintendent of Schools in Michigan District, in Redeemer Church, Flint, Mich., by O. E. Sohn, 12. Sun. p Tr., Aug. 24.
Sangers, Carl J., in St. Luke's Congregation, Rensselaer, Ind., by P. F. Goltermann, 11. Sun. p. Tr., Aug. 17.
Schmoock, Enno A., in St. John's Congregation, York, Pa., by Edw. Kraus, 13. Sun. p. Tr., Aug. 31.
Wein, Edgar, in St. John's Congregation, Schubert, Mo., and in St. John's Congregation, Meta, Mo., by W. H. Medler, 12. Sun. p. Tr., Aug. 24.
Wendling, W. H., in St. Peter's Congregation, Hampton, Nebr., by A. H. Cholcher, 11. Sun. p. Tr., Aug. 17.

TEACHERS

Bierwagen, Cand. Max, in Immanuel Congregation, Kansas City, Mo., by T. A. Weinhold, 12. Sun. p. Tr., Aug. 24.
Dobberfuhl, M. F., in Trinity Congregation, Portland, Oreg., by E. Eichmann, 12. Sun. p. Tr., Aug. 24.
Dornfeld, Robert H., in Zion Congregation, Harbor Beach, Mich., by A. C. Nuechterlein, 7. Sun. p. Tr., July 20.
Firnhaber, Cand. Edgar P., in St. Paul's Congregation, North Hollywood, Calif., by H. W. Schmidt, 15. Sun. p. Tr., Sept. 14.
Klammer, Cand. Werner C., in Zion Congregation, Snohomish, Wash., by P. H. Schaus, 12. Sun. p. Tr., Aug. 24.
Knaak, Cand. Roy, in Zion Congregation, Brighton, Colo., by Paul Kretzschmar, 13. Sun. p. Tr., Aug. 31.
Mantey, A. E., in Bethany Congregation, San Diego, Calif., by Martin Lankow, 12. Sun. p. Tr., Aug. 24.
Meinke, Elmer E., in Calvary Congregation, Lincoln, Nebr., by W. W. Koenig, 10. Sun. p. Tr., Aug. 10.
Meyer, Cand. Gerhardt, in Trinity Congregation, Atchison, Kans., by Ed. W. Hauer, 12. Sun. p. Tr., Aug. 24.
Mueller, Luther, in Zion Congregation, Hinsdale, Ill., by P. H. Scheer, 12. Sun. p. Tr., Aug. 24.
Nordbrock, Edgar E., in Emmanuel Congregation, near Fort Wayne, Ind., by W. H. Bouman, 7. Sun. p. Tr., July 20.
Roth, Alvin L., in Trinity Congregation, Rochester, Minn., by Walter W. Eifert, Aug. 27.
Roth, Emil C., in St. John's Congregation, Fenton, Iowa, by W. H. Friedrich, 12. Sun. p. Tr., Aug. 24.
Suelter, Oscar F., in St. Paul's Congregation, Ogden, Utah, by Harold Brauer, 12. Sun. p. Tr., Aug. 24.
Voth, Walter H., in St. Paul's Congregation, McAllen, Tex., by Wm. H. Remmert, 12. Sun. p. Tr., Aug. 24.
Weber, Adolf, in Zion Congregation, Woodburn, Ind., by Chr. A. Schmidt, 13. Sun. p. Tr., Aug. 31.

Dedications

Cisco, Tex. The new church of Grace Congregation (G. T. Naumann), 7. Sun. p. Tr., July 20.
Dayton, Wash. The new church of Redeemer Congregation (Omar Stuenkel), 11. Sun. p. Tr., Aug. 17.
Lombard, Ill. The new school and parish hall of Trinity Congregation (A. H. Constien), 12. Sun. p. Tr., Aug. 24.

Cornerstone Laying

Emporium, Pa. St. John's Congregation (M. Pingel) laid the cornerstone for a new church, 12. Sun. p. Tr., Aug. 24.
Raymondville, Tex. Mount Calvary Congregation (J. Arthur Rebber) laid the cornerstone for a new church, 11. Sun. p. Tr., Aug. 17.

Anniversaries

(25th, 50th, 75th, 100th)

Cisco, Tex. Grace Congregation (G. T. Naumann) the 25th, 7. Sun. p. Tr., July 20.
Lidderdale, Iowa. Immanuel Congregation (R. Herrmann) the 75th, 11. Sun. p. Tr., Aug. 17.
Ludington, Mich. St. John's Congregation (W. Opitz) the 75th, 11. Sun. p. Tr., Aug. 17.

Conference Meetings

Pastors':

Northern Indiana, Oct. 23, 24, St. Paul Church, Napoleon, Ohio, Martin J. Zschoche, pastor. — WM. J. SCHEPMAN, *Sec.*

Lake Erie, English District, Oct. 7—9, Oakmont, Pa., H. Schwehn, local pastor. Papers: The Socialistic State: E. C. Fackler. Dr. Walther's Relation to Other Lutheran Bodies: W. Boss. Trends in Other Lutheran Bodies in the Union Movement: U. L. C. W. Woidke. Church Publicity and Advertising: P. Swigart. John 17:14-23: F. Kemper. Doctrinal Paper: A. H. A. Loeber. Book of Amos: C. Toelke. *The Divine-Human Encounter*, Brunner: H. V. Mueller. Communism: L. Reilly. Christian Principles Applied to Management and Labor Problems: J. F. Yount. How Much of Sig. Freud's Psychoanalytical System Is of Value in Pastoral Counseling: Erwin Kurth. How to Improve the Singing in Our Churches: P. Boester. Church Councils — Their Origin and Status in the Congregation, or Their Relation to Pastor and People: F. J. Schumm. Communion address: F. Schumm (H. Kleiner). Conference sermon: J. Stofka (J. Streit). — GORDON W. MEYER, *Sec.*

Request

Anyone knowing of Lutherans moving to the expanding Richland-Hanford, Wash., Government project will please notify REV. R. E. JAECH, Box 723, Richland, Wash.

Wanted

We want a miller for a 1400-cwt. soft-wheat mill. Must be aggressive and capable. Give full information as to experience, ability, age, etc., in first letter. A good opportunity. Lutheran Church and school in our community. Apply GILSTER MILLING COMPANY, Chester, Ill.

Proposed Change in Name of Synod

The recent convention of our Synod, assembled in Chicago, Ill., July 20—29, resolved to propose to our congregations a change in Article I of our Synodical Constitution. Article I now reads: "The name of the Synod organized under this Constitution shall be: THE EVANGELICAL LUTHERAN SYNOD OF MISSOURI, OHIO, AND OTHER STATES." The change proposed by the convention reads: "The name of the Synod organized under this Constitution shall be: THE LUTHERAN CHURCH — MISSOURI SYNOD." This proposal was voted by the convention with the required two-thirds majority.

According to Article XIV this proposed change must now "be submitted to the congregations of Synod by means of three announcements in the official synodical organs within three months after the close of the convention."

Article XIV also states: "Unless one third of the congregations in voting membership in Synod files a vote of dissent with the Secretary of Synod within a period of six months following the date of the final official publication, such amendment shall become effective at such time."

The proposed change of Article I (the change in the name of Synod) is herewith presented to all congregations. Congregations in agreement with the name proposed by the recent convention *need not report*. However, any congregation not satisfied with the name proposed *may file its vote of dissent* with the Secretary of Synod, Dr. M. F. Kretzmann, 309 South Oak St., Kendallville, Indiana, within the time limit mentioned above. — J. W. BEHNKEN, *President of Synod.*

Changes of Address

Pastors

Beer, Milton W., 7233 W. 71st St., Chicago 38, Ill.
Behrens, E. H., 402 S. State Rd., Arlington Heights, Ill.
Brauer, Martin W., 503 Livingston Ave., N. E., Grand Rapids 3, Mich.
Dierks, Chaplain Wm. T., Home address: 3121 Thompson, Kansas City 1, Mo.
Dueker, H. E., 708 Church St., Shenandoah, Iowa
Erbe, Otto L., *em.*, 4437 28th Ave., S., Minneapolis 6, Minn.
Essig, Raymond A., Jamison, Nebr.
Grumm, Lorenz A., Lisbon, N. Dak.
Gussick, Robert F., 11 Calle de Tivoli No. 1, Guatemala, C. A.
Heck, Donald E., Goehner, Nebr.
Heilman, George 5363 N. 35th St., Milwaukee, Wis.
Heyne, Walter, 9210 Halls Ferry Rd., St. Louis 15, Mo.
Horn, O. H., General Delivery, Olney, Tex.
Kramer, Prof. Fred, 1219 E. 12th, Winfield, Kans.
Luessenhop, Elmer O., 409 Cedar St., Rock Springs, Wyo.
Mack, Valentine, 2818 Erie Ave., Sheboygan, Wis.
Meyer, Fred W., Parkers Prairie, Minn.
Mix, C. E., Plato, Minn.
Nolte, Wm., *em.*, 120 N. Spring St., Columbus, Wis.
Ramelow, H. F., Steamboat Springs, Colo.
Rastl, Marvin L., Wilton, N. Dak.
Rathgeber, E. R., R. 3, Box 366, Vernon, Tex.
Rathjen, Arthur, 4439 16th St., Port Arthur, Tex.
Reinboth, Oscar, 1115 U St., Fresno, Calif.
Roschke, Edgar M., 2218 Cathedral Ave., N., Norwood 12, Ohio
Roschke, Francis, 408 South St., Collinsville, Ill.
Ruff, Jack H., R. 6, Peoria, Ill.
Saez, Prof. A. R., 5148 Santa Ana St., Bell, Calif.
Schedler, Paul, Jr., Wayside, Wis.
Schmidt, John C., 4115 W. 101st St., Inglewood, Calif.
Schulze, Andrew, 928 E. 61st St., Chicago 37, Ill.
Schulze, F. W., *em.*, 624 S. Denver Ave., Hastings, Nebr.
Schwermann, Robert W., 3835 Whittle Ave., Oakland 2, Calif.
Sohn, Prof. O. E., 801 De Mun Ave., St. Louis 5, Mo.
Twenhafel, Arnold G., 301 E. Taylor St., Harlingen, Tex.
Vogel, Herbert P., 508 Clark St., El Monte, Calif.
Wangerin, Arnold T., 2371 N. 25th St., Milwaukee 6, Wis.
Wickham, Louis W., Lutheran Home for the Aged, Williamsburg, Iowa
Zeile, Theodore, 618 Mary St., Flint 4, Mich.
Zimmermann, George H., 504 Davis Ave., Harrison, N. J.

Teachers

Ansorge, Herman A., Wentzville, Mo.
Becker, Gerold, R. 4, St. Johns, Mich.
Behrens, Ralph M., 203 Park Road, Alexandria, Va.
Bernthal, Edward, 3910 Ave. L, Galveston, Tex.
Borkenhagen, M. H., 311 Judson St., Pontiac 20, Mich.
Einspahr, M. H., 1207 Ave. B, Beaumont, Tex.
Janzow, L. E., 351 Garcia, San Leandro, Calif.
Kaiser, Herbert E., 296 Jones, Mount Clemens, Mich.
Keup, H. W., 109 S. Cedar St., Horicon, Wis.
Klammer, W. C., 231 Ave. A., Snohomish, Wash.
Koehler, Vernon, East End Luth. School, 533 N. Neville St., Pittsburgh 13, Pa.
Koschmann, Paul H., 1422 E. Carpenter St., Springfield, Ill.
Lohr, Paul, 411 N. West St., Anaheim, Calif.
Meyer, Frederick A., Hope Luth. School, R. 47, Military Rd., Niagara Falls, N. Y.
Pingel, R. A., 1820 S. 49th St., Cicero 50, Ill.
Roth, Alvin L., 120 Second Ave., N. W., Rochester, Minn.
Schmandt, Paul W., Jr., R. 2, Bethel, Minn.
Sommerfeld, A. J., 3541 Harding Ave., Detroit 14, Mich.
Stellhorn, Aug. C., Jr., 4004 35th St., Mount Rainier, Md.
Trinklein, Fred, 806 La Salle St., Racine, Wis.
Vahl, Walter A., 2510 Lillie, Fort Wayne, Ind.
Voth, Walter H., 208 N. 12th St., McAllen, Tex.
Wolter, George M., R. 1, Lone Rock, Iowa

THE LUTHERAN WITNESS

Official Organ of the Ev. Lutheran Synod of Missouri, Ohio, and Other States

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All articles intended for publication in the paper should be addressed to Prof. M. S. Sommer, 801 De Mun Ave., St. Louis 5, Mo.

All official announcements, acknowledgments, notices, also books for review, should reach Prof. Theodore Graebner, 801 De Mun Ave., St. Louis 5, Mo., on the Monday of the week preceding date of issue.

All church news should be sent to Prof. George V. Schick, 801 De Mun Ave., St. Louis 5, Mo.

All obituaries should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

All reports of ordinations, installations, dedications, and jubilees should be sent to the Statistical Bureau, Concordia Publishing House, St. Louis 18, Mo.

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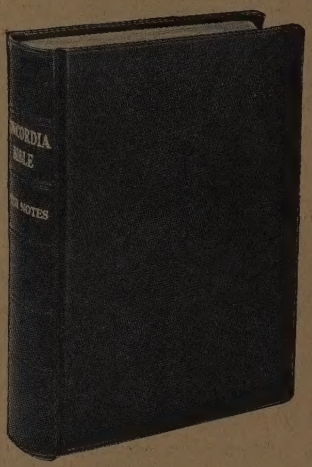

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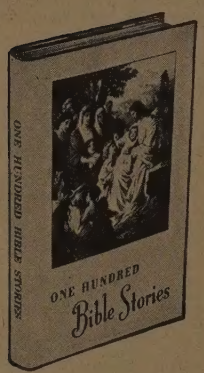

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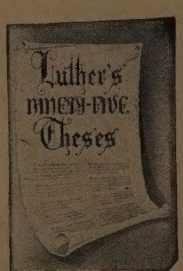

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